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this it is clearly impossible to do justice to this volume. Of all the treatments that the writer has read, he does not hesitate to say that, in his opinion, the layman will find this book by Mr. Bolton the clearest and most satisfying. S. M. B.

THE MANUALE SCHOLARIUM. Translated by Robert Francis Seybolt, Associate Professor of the History of Education in the University of Illinois. Cambridge and New York: The Harvard University Press. 1921. Pp. 122, including Appendix and Bibliography.

The *Manuale*, of unknown authorship, first appeared in 1481. For the next several centuries it had a *succès de fou*. Edition after edition was brought out. Professor Seybolt's excellent translation into fluent, colloquial English makes it accessible to the American public, and sooner or later it will find its way into a great many college libraries. The book deals with university life.

In form it is a series of dialogues, touching the registration and initiation of new students; the "special treatment" (of which this is the first notice) accorded to freshmen (who were then called 'beani') by the old students; undergraduate views of exercises and lectures ('cuts' were popular then, too, and stringent regulations had to be passed by the university); methods and courses of study, with the requirements for the degree of *Artium Baccalaureus*; poetry and law; students' recreations; table talk; quarrels among students; examinations; university regulations; girls; "how the student ought to reply when questioned concerning the customs of the university"; matters of good form; etc., etc. In short, no college annual ever gave so complete a survey of student life and thought. Even though these were students of the Middle Ages, human nature has not altered greatly, except that freshmen now have less indignity to endure, an easier gauntlet to run, before being admitted to "the privileges of the university". The original is not in the best Ciceronian Latin, and in this translation one or two mistakes of interpretation have been cleared up. The content of the book far outweighs its form. There is no denying that, in spite of the fact that the book raises about as many questions as it set-

tles, original documents have a value apart from their indubitable interest, and this translation, with its appendix and bibliography, is not only very readable but is a valuable contribution to the study of the Middle Ages and the history of education.

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J. B. E.

MORAL THEORY: AN INTRODUCTION TO ETHICS. By G. C. Field, Lecturer in Philosophy in the University of Liverpool. New York: E. P. Dutton & Company. 1921. Pp. 214.

After using Kant and Aristotle as his stalking-horses, the author attempts "tentatively and provisionally", as he modestly—and wisely—puts it, a somewhat slight constructive effort of his own. His style is remarkably simple, and some would say the same for his conclusions. To say that one is trying for a "synthesis" is one thing: to achieve even a 'little one' would be a great deed, considering the age of the problem, which is as respectable as it is long-suffering. But it may be that Mr. Field's precious construction is not only a 'little one', but illegitimate. Let the reader decide. Is it 'new' to say that the problem of conduct and moral attitude is the "total situation"? And if that be true, even if not new, shall we regard the problem of immortality as "secondary"? Our author cannot claim that 'metaphysical "problems" may be set aside in a "practical" consideration of ethical problems. For every man carries into his morality some view of the universe, and it is ostrich policy to ignore that fact, and to forego the necessary criticism of fundamental principles that every useful treatment of ethics must undertake, unless it is strictly "Applied Ethics". But Mr. Field's book is called *Moral Theory*. Hence he is bound to recognize that the "total situation" and the "ideal" have to do with time and eternity as well as space and "consciousness", and that God, Freedom and Immortality may be just the presuppositions needed to make totality and ideality worth consideration.

Perhaps Mr. Field has the prescriptive right of custom to excuse him when he teaches that the Christian aspect of ethics is secondary in a philosophical study. But surely Christian ends, motives and results are of such theoretical and practical impor-